"3. *Vaisvanara,* the controller of the waking state
conscious of external objects, with seven limbs and nineteen
faces and enjoying gross objects, is the first aspect.
" 4. *Taijasa,* the controller of the dreaming state,
conscious of internal objects, with seven limbs and nineteen
*faces and enjoying subtle objects, is the second aspect.

"5. That state in which the sleeper neither desires any
object nor dreams any dream, is profound sleep. *Pm^na,*
the controller of the state of profound sleep, the unified, the
concentration of knowledge, the blissful, the enjoyer of bliss,
and the knowledge-faced, is the third aspect.

" 6. This is the Lord of all, this is omniscient, this is
-the controller of the heart, this is the source of all and the
cause of the origin and destruction of things.
((7. That which is not conscious of internal objects,
nor of external objects nor of objects in the middle state
•which is neither conscious nor unconscious, which is unseen,
which cannot be used, which is intangible, undefinable,
inconceivable, indescribable, object of the intuition of one's
Self, beyond the five classes of sensible objects, the undifferen-
ced, the good, without a second—that ,the

wiset conceive
as the fourth aspect. He is the Self, he is to be known.

{t 8. That Self is to be spoken of as the syllable, he is
the syllable *Aum.* That is to be spoken of as having measures.
The aspects are the measures, and the measures the aspects.
They are A. U. and M."

(< 12. The fourth, Aum, as without measure, incapable
of being used, the blissful, without second, is really the Self.
He enters the Self with the Self who knows thus, who knows
thus."

CHAPTER IX. THE MUNDAKA UPANISHAD.

This is an Upanishad of the Atharva Veda. It is called
the shaving Upanishad because it removes the errors of the
mind as effectively as a mundaka or razor removes hair from
the head or face. Says Max-Muller: